

Laziness - The Sweet Form of Inactivity

Are all of you stable in the avyakt stage whilst in the corporeal form? What do you call the avyakt stage? Do you recognise it? First there is the recognition of the avyakt stage, then there is the discernment of it. Do you have knowledge of both these aspects? What do you call the avyakt stage? (The absence of the awareness of the corporeal form.) How can there not be the awareness of the corporeal form whilst performing actions with the corporeal form? How much experience do you have of the avyakt stage whilst being in the corporeal form? Today, Baba wants to ask all of you this. What is the longest time you should spend in this stage? What should the longest time be, do you know that? (Eight hours.) According to the complete stage, even eight hours is insufficient. According to your present effort, is eight hours too much? (Not a single person raised his hand.) Achcha. Those who have reached six hours, raise your hands. (Again, not a single person raised his hand.) Achcha, those who have reached four hours of remembrance, raise your hands. (Some raised their hand for four hours remembrance and some for two hours.) According to this result, how much time do you need to make effort? The course has finished. You are now doing the revised course. But even then, the result for the majority of you is(not so good). What is the reason for this? All of you are making effort, you have the enthusiasm, and you have the aim; then why are you not able to do it? (Lack of attention.) In which aspect is there a lack of attention? Everyone has the attention to be worthy and come close, but which aspect of attention is still lacking? What causes the lack of practice of the avyakt stage? All sitting here are effort-makers. Is there anyone sitting here who would say that he is not an effort-maker? Since you are effort-makers, why is this lacking? What do you have to do? Why are you not able to remain introverted when you want to? Why do you become extroverted? All of you have become enlightened souls. Whilst being clever, enlightened souls, why do you become senseless? You have received understanding. The course for understanding has also finished. And since the course is finished, it means that you have become sensible. Why are you still senseless? It has been seen that the main reason is that some of you become careless, and this can also be called laziness. The sweet form of laziness is lethargy. There are many forms of laziness. The majority of you have laziness or carelessness in one form or another. There is the desire and also the effort to do it, but because there is carelessness, you are not able to make the kind of effort that you should be making. When there is greater knowledge in the intellect, there is greater carelessness because of it. Those who consider themselves to be less clever are making intense effort, those who consider themselves to be very clever become more careless. The desperation to show and do something that there previously used to be in your effort has now finished. You have become content. You have become content with yourself. "We have understood the knowledge, we are doing service anyway." You must not become a contented soul in this way. There should be that compulsion and enthusiasm in your effort, just as when the ones in bondage are desperate, they make intense effort. However, those who are not in bondage become content and so become careless. This is the result seen in the majority of effort-makers. Always think that you are becoming a number one effort-maker, not that you have become that. When there is the knowledge of all the three aspects of time in the intellect, you consider yourself to be even more clever. You were also told previously how you become a master when you should become a child, and how you become a child when you should become a master. So you are making sweet effort in the form of a child. You have claimed a right to the kingdom and you have also received the tilak. However, this slack and sweet effort will not do any more. The more you remain stable in the form of shakti, the more powerful your effort will be. At present, your effort is not powerful; it is slack. All of you are effort-makers, but there isn't the power that there should be in the effort; it isn't powerful effort. In order to fill your effort with power, you must keep a point in front of you in the morning. Just as you have a heart-to-heart conversation at amrit vela, in the same way, in order to make your effort powerful, especially retain one or another point in the intellect. Now you need to make special effort. The days of making ordinary effort have now passed. Just as you hold special functions, in the same way, you must now understand that because there is very little time, you have to have a programme for making special effort. You have to keep the aim of making special effort and move forward. If you still continue to move along with this poor result, what will be the result of the exams that are yet to come? Much more difficult exams are yet to come, and so in order to face

them, you have to make hard effort. If the effort is ordinary and the exams are difficult, what will the result be? Achcha.

Today, Baba is meeting the brothers. Are you content with your effort? You are continuing to move along, but to what percentage? Those who consider themselves to be following shrimat by 75%, raise your hand. (Many raised their hand.) Achcha, what is the main shrimat? The main shrimat is to stay on the pilgrimage of remembrance for as long as possible. Because it is through this pilgrimage of remembrance that there will be success in purity, the divine virtues and service. What is the chart of remembrance like for those who follow shrimat by 75%? Their chart of remembrance should also be 75%. Such a soul is called one who follows shrimat completely. Today, the brothers have specially been put in the front. The sisters have been asked to come back later, because whenever a meeting is to take place, the sisters quickly come running whereas the brothers remain watching. The brothers have to be given a responsibility also. In fact, it has already been given. It has been shown in your pictures that after the copper age, you lose your crown. In the same way, you have been given the crown of responsibility, but sometimes, you knowingly take it off, and sometimes Maya takes it off. In satyug, the crowns are so light that you cannot even tell there is a weight on your head. Do the scenes and scenery of satyug come in front of you or not? Do the scenes of satyug come in front of you by themselves, or do you make them emerge? As you progress further, the scenes of satyug will come in front of you even when you do not have a conscious wish that they should come. There will be no need to make them emerge. As you come closer, the scenes will also come closer. You have to go into satyug and play there. This is fixed. Out of all those who are sitting here, who thinks that he will come with Shri Krishna in his first birth? That you will come into his family, or become his friend, or be his class-mate? Who has the faith in the intellect that he will definitely be one of the three things? (All raised their hands.) What is the sign at the confluence age, of those who are going to come close? Who considers himself to be close? Those who are close in the service of the yagya, or in BapDada's task, will be close to him in playing etc. The closer you are in the responsibility of the yagya and in the responsibility of BapDada's task, the closer you will be there. How can you recognise yourself as being close? Each one of you should ask yourself: Are you giving your intellect, mind, body, wealth and time here to the same extent as you are to your lokik responsibilities? You should give more here. If not greater, is the weight equal? If both sides are equal, you will still be considered to be close. Recognise yourself through this account. Until now, it is seen that there is a heavier weight of the lokik responsibilities. The main brothers should especially pay attention to this aspect: throughout the day, how much time did I give to the lokik responsibilities and how much to the alokik and parlokik responsibilities? How helpful was I? If you continue to check this, you will know which side is empty. Whilst living amidst all circumstances, at the least, both sides should definitely be equal, one side should not be less. It doesn't matter if there is less on that side, but it shouldn't be less on this side. Then you will be able to fulfill the lokik responsibilities accurately also. Your relationships are also visible through your activities for God. Some say: We should first make our interaction with others good, and then become busy in effort. This is not good. So you have to pay special attention to this. BapDada has special hopes in the brothers that only the brothers can fulfill. The sisters cannot do that. What are those hopes? There are many types of people and many types of tests that will come from time to time, and they do come also. So the main task of the Pandavas is to discern the people and the tests: this is the task of the brothers. The main task of the Pandavas is to look after the Shaktis. The task of the Shaktis is to shoot the arrow, but it is the task of the Pandavas to discern the people, the tests and to protect the Shaktis. Can you take on such a responsibility? In some cases, it has been seen that the Pandavas seek protection from others. But the Pandavas have to protect in all four directions as well as protecting themselves. Your vision should be on the unlimited, not on the limited. If you are unable to protect yourself, it will be difficult to protect others. Achcha.

*** OM SHANTI ***